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When they have the head-ache they cry *Là ỳlvichigi yemaĩat*, now my head is angry. When fatigued with manual labour, *Là ỳlvichigi yauigĩa*, now my blood is angry, they exclaim with a smile. When in anger, they say, *Là ànahegem yauel*, now my heart hath risen. When impatient at any inconvenience, they vociferate: *Là lanamouge yaplk*, now my patience is ended, now I will bear this no longer. A 192* [827]

Although the Guaranies and many other people of America have none but post-positions in their language, the Abipones use prepositions likewise. Thus the Guaranies, in making the sign of the cross, say: *Tuba haè layĩa, hae Espiritu Santo rera pĩpe.* Amen. In the name of the Father, and of the Son, and of the Holy Ghost. Amen. For *pĩpe* means *in*, and *rera* *name* with them. The Abipones, on the contrary, say: *Men lakalátoèt Netà, kat Náitaĩat, kachka Espiritu Santo.* Amen. In the name of the Father, and of the Son, &c. *Men* signifying *in*, and *lakalátoèt*, a *name*. *Men, mek, kèn*, or *en kerà*, signifies *in* or *at*, either with or without motion. *Men aaloa, men hipigem*, in the earth, in heaven. *Lahik ken nepàrk*, now I go to the plain. *Là rihi mek Kaáma loctà*, now I remove to the lands of the Spaniards. They are unacquainted with the preposition *with* which denotes society: they would express the G 192 193 A 192* 193* A 192* 193*

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spirits of wine. Some prick the gum of the tooth with the spine of the fish raya, and by eliciting blood, allay the pain. Others again reduce tigers' claws and alum first into a calx, and then into a powder, by laying them on hot coals, and after they are well mixed up together, apply them to the hollow of the tooth. By the adoption of this method, many, beside myself, have found not only the pain, but the cause of the pain so entirely removed, that it never returned afterwards. Tooth-ache is a frequent and dreadful affliction to Europeans in Paraguay, on account of the scarcity or unskilfulness of surgeons. In extracting the diseased tooth, they pierce and lacerate the whole gum near it, which causes extreme pain, together with much effusion of blood. That the Abipones never need the aid of these torturers, is a truly enviable part of their felicity. I never saw a toothless person amongst them. The teeth, which they have made strenuous use of all their lives, generally go with them to the grave.

Whenever they feel themselves unwell, although the complaint be in the foot or the elbow, they always say that their heart pains them. The same is the case with the Guaranies. If you say to the sick man, what ails you, what is the matter with you? he immediately

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827 replies with a groan, it is in my heart: so that it is very difficult to understand from the Indians what their complaint is, and where it is situated, unless it be betrayed by other signs. Loathing 753 of food for ever so short a time is, in their 827 opinion, a certain indication of sickness. If an Abipon, from having overloaded his stomach, abstains from food for a little while, the women immediately augur the worst respecting him, and make no end of their lamentations, saying every now and then with a groan, *Chik rkeñe*, he does not eat. As soon as the sick person takes ever so little food, though the disorder be not yet subdued, they think him out of danger, so that *Là rkeñe*, he eats now; and *Là-yamini*, or *Là natatĕuge*, now he is recovered, now he revives, are with them synonimous. [164] Moreover, as the Abipones are but very seldom 165 sick, so very few of them die when they are sick. I do not doubt but that in the frequent conflicts they have with enemies and tigers, numbers fall yearly by the nails of the one, and the claws of the other. In most of the remainder, extreme old age is generally the fatal dis- [165] ease. In a word, greatest part of the Abi- 761 pones die when they are satiated with life, when, weary of the burden of years, they long for death as the rest and solace of their miserable existence. This circumstance occasions